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The Tudor Facsimile Texts

All for Money

By THOMAS LUPTON

Date of first publication 1578

[British Museum, C. 34, d. 24]

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The Tudor Facsimile Texts

[vol. 70]

Under the Supervision and Editorship of

JOHN S. FARMER

All for Money

By THOMAS LUPTON

1578

Issued for Subscribers by the Editor of

THE TUDOR FACSIMILE TEXTS

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All for Money

By THOMAS LUPTON

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This facsimile is taken from the copy in the British Museum [C. 34, d. 24]. Another (and the only other known) copy is in the Bodleian Library.

The D.N.B. records "Thomas Lupton (fl. 1583)": beyond this and strictly biographical ephemera there is apparently nothing known.

Mr. J. A. Herbert, of the Manuscript Department, remarks that some pages of "All for Money" are quite excellent; but the majority are too heavy, and exaggerate the pale yellow stains, and the showing through of the ink from the other side. As he remarks, it is no doubt difficult to avoid this fault: the reason will be readily apparent to any practical photographer, and the point has more than once been referred to in previous issues of this series.

JOHN S. FARMER.

**A MORAL
AND PITIEFVL COM-
medie, Intituled, All
for Money.**

**Plainly representing the ma-
ners of men, and fashion of the world
nowe adaped.**

Compiled by T. Lupton.

The names of them that play this Comedie.

Theologie.	Money without learning.
Science.	All for money.
Arte.	Neither money nor learning.
Money.	Moneyes and friendles.
Floulation.	Gregorie gracieles.
Mischieuous helpe.	Moneyes.
Pleasure.	William with the two wiues.
Wrest for pleasure.	Pychol.
Sinne.	S. Laurence.
Swift to sinne.	Mother Crooke.
Damnation.	Judas.
Satan.	Dices.
Pyper.	Godly admonition.
Gluttonie.	Vertue.
Learning with money.	Humilitie.
Learning without money.	Charitie.

AT LONDON.

*Printed by Roger Warde and Richard Munde, dwell-
ling at Temple Barre. Anno. 1578.*

The Prologue.

What good gift of God but may be misused?
 Nay what good thing riches but to euill is applyed.
 How is the Scripture with many abused
 with mouth it is talked, but with liuing denyed.
 What iewel it is the iust haue well tryed.
 For if that be a Jewell that comfortes in care
 Than this is a Jewell of other most rare.
 It is the consolation of the repentant sinner.
 It is the chiefe comfort of Churche persecuted.
 The faithfull and voyaged person haue therein pleasure
 The penitent which are with pouertie oppressed
 Thereby are made richer then the couetous and wicked
 For it is our Euidence of all our ioye and saluation
 whereby we are certeyned that Christe hath payd our ransome.
 Thereby many godly sciences needefull be studied
 wherof the bodie hath onely the fruition
 As the Physicall arte whereby the sick are cured.
 Musicke throught whose harmonie the minde hath consolation.
 Cosmographie which describes the countrie, cite and Pacion.
 Geometri, throught whose subtil arte and measuring
 At this day there is much costlie and sumptuous building.
 The pleasant science of Astrologie whereby Gods wonderfull workes
 Are rather to be marked then misused on, or misapplied:
 which arte is not hidde from the Sarisens, Paganes and Turkes
 whereby such starres and heauehs they may knowe were not created
 But by a mighty God, whose name for euer be honoured.
 And the moouing of the Planetes to be learned very strange
 with the swift course of the Moone who monethly keepes her change.
 yet all other sciences with these before delated
 Shall vanishe as the smoke, and be nothing at length.
 Yet heauenlic Theologie, Gods worde before declared
 hath bene, is now, and euer of such force and strength
 That though heauen and earth perishe, as Christes woordes meaneth
 yet this worde shall abyde and remaine for euer:
 The following wherof God graunt we endeuor.
 Notwithstanding Epicures and belly goddes so swarme
 Farced, and flowing with all kinde of guilt
 That they feare not to doe any kinde of harme
 So much they fauour their father the deuill
 The Scripture is taken with them as no Jewell
 Their mindes are so much on their riches and goods
 That the learned they esteeme lesse then fooles that weare hoods.
 But if the learned be rich, then be they esteemed:
 Not for their learning but for their goodes sake.
 Such power haue riches and money obteyned
 That the rich are helde bype, the poore fooles in the lakes
 God giue them grace not so much on goodes to make:
 Dives me thinges might be to them a warning,
 For pleasure therein, yett nowe in hell burning.

The Prologue.

What mettayle is this money that makes men so mad?
What mischief is it thereby is not wrought?
What earthly thing is not therefore to be had?
What hath bene so loued but money hath bought?
What vertue or goodnes of vs so much sought,
Who doth not wishe for money, and that euery day:
I would I had thus much money eache one doth say.
Howe many for money haue bene robbed and murthered?
Howe many false witnes and for money periured?
Howe many wyues from their husbands haue bene enticed?
Howe many maydens to folly for money allured?
Howe many for money haue spirites and deuilles conured?
Howe many friends for money haue bene moztall foes?
Who mischieues for money then I can disclose.
Howe many Kings and Princes for money haue bene poysoned,
Howe many betrayers of their countrey for money euery day,
Howe many with money from true iudgement are led:
Did not the prophete Balam curse gods people for money?
Did not Iudas for money his master Christ betraye?
Whereof he had no ioye, when he the same had done,
But like a damned wretch honge him selfe full soone.
One asked Diogenes why golde did looke so wan:
No maruill said he it is though he so pale doe looke,
For euery one layes waite to catche him if they can.
Fewe will take the paynes to catche holde on gods booke:
Money ill vsed is the diuels snare and hooke,
Whereby many are brought to endles damnation:
But the godly doe bestowe it to their saluation.
Sper is the good gift and creature of God,
Whereby we may do good and also wickedly:
We may warme the poore therewith as charitie hath vs bode,
And also seeth the meate wherewith to feede the hungrie:
We may keepe houses therewith, as many haue done truely:
And we may cut our necessities and meate with our knyfe
Wherewith many haue cut their owne throtes & bereued the of their life.
Thus the creature of God is not euill of him selfe,
But through our misuse from good to euill conuerted:
Euen so money ill vsed is a most wicked pelfe.
And also as good where well it is, bestowed.
Let all people take heede lest it of them be hoarded:
For at the last day against them it will witnes,
And then that they had not done it, to late for to wishe.
And because that euery man of money is so greedie
Our Authour a pleasant Tragedie with paynes hath now made,
Whereby you may pecepu, All thing is for money:
For Omnia pecunia effici possunt, as in Tullies sentence is said.
In hearing vs attentiuely we craue but your ayde,
Beseeching God, the hearers that thereby shalbe touched,
May rather amend their faultes, then therewith be grieved.

The ende of the Prologue.

Theologie commeth in a long

*ancient garment like a Prophet, and speaketh
as both foloweth.*

Religye

Theologie.



What felicitie can man haue more then in me?
wherein ought he to haue more lope and consolation?
What thing will make his conscience more quiet to be
Then to studie that thing which is his saluation?
I passe all the Sciences, it needeth small probation:
And if you be desirous my name for to knowe,

Theologie I am called the knowledge of Gods lawe.
But who doeth not studie me chiefly for lucre and gayne,
And also thereby to haue riche and easie liuing:
But who to preache poorely in studying me is fayne,
And thereby to saluation the sinfull sorcery to bring.
Nay they had rather to be payed here then to abyde gods rewarding:
But such do not remember or beleue Daniel
Saying, The conuerting of a soule shall shine aboue the Angels,
So manie would not studie me but for money
And thereby to liue lordly and in wealth:
The Bishop, the Priest, and the Doctour of diuinitie,
would giue ouer their studie, not regarding their soules health,
And vse some other things, for as it appeareth,
The artificer doeth leaue his arte and occupying
And becomes a minister for money and easie liuing.
Such as do studie, hauing liuing by me,
ought to be a lanterne and a spectacle to other,
whereby they may be allured all sinfulness to fleye:
But many of them doe vse an vnchristianly order,
For money they will handle full cruelly their neighbour:
Is not this an hinderance to the knowledge of Gods worde,
without they amend, God will strike them with his sword.

Here commeth in Science clothed like a Philosopher.

Science.

Manie doe embrace and studie me dayly:
But will you knowe why, and also to what ende,
Forsooth for great liuing, and also for money:
Not to helpe the needie therewith they do intend,
But vainely on their carkasses to consume and spend,
And the rest to reuenge malice wickedly they do spare:
Thus to liue at pleasure is their delight and care.
But the most parte care not for me, neither me regard:
So much they are led with the blinde loue of money:
The money before science and knowledge is preferred.
All good science and knowledge I repect truly,
which doeth heale the minde, as medicines do the body.

I am.

Quemad.

All for Money.

Quemadmodum corpus medicina, sic animum curat Philosophia

Et vita sine letis, mors est, & hominis sepultura.

What worthe Theologie I am glad to see you heare,

I must needs confesse you are my head and peare,

For as man through me hath necessarie living

Even so both body and soule so heauily ioves you bring.

Theologie. **I**f your argument from mine doeth not much disagee,

Of or for nothing is almost determinede it be for money.

For the riched rich man and the lous of money.

Regarde but for gayne, neither you nor me.

Terence the vnlearned wisely describeth

Homine imperito nunquam iniustus

Qui nisi quod ipse fecit, nihil re sum putat.

So they haue money thyr ears not for vs a gnat.

*Arte cyreneth in with certeyne doles about him
of diuers occupations.*

Arte. Artes bonæ ubique sunt in præcio, nec possunt à fortuna eripì.

Good artes are euery where esteemed; and had in pryce

And can not be taken away by Fortune truely.

My name is called Arte, wherein is bled much byce.

All occupations and artes which daily nowe are wrought

By me are represented throughout the whole earth;

Euery one for money me daily haue sought:

And all for priuate gayne as plainly appeareth,

who doeth embrace me, thereby to suppress death.

For a common wealth I would ble me in deede

And to bring by this goodholde godly, and the poore to feede.

What husband man is he that abates the pryce of corne,

May he rather buye and keepe his owne in store.

Many marchant man that is right simple borne,

With vnfacible gaints encrease they more and more:

He will not abate his pryce for helping of the poore.

Who will not preuent his neighbour with buying things ouer his head,

All this is for money, so that loue and charitis are dead.

But doo I not see here the most woorthie Theologie,

And also Science, and knowledg next him in degree?

Science. **T**o vs you are welcome Arte most necessari

No good order is the lande can be without vs thre.

Theologie. **E**uen as I at the first lamented the inordinate loue

Of money which now of euery one is esteemed;

The same to be to true, you both I haue heard proue.

O Iudas, Iudas, thereby thy selfe shalt damned:

Thou haddest bene better money neuer haue handled,

And also such as haue had in money their consolation

without the mercie of God shall haue euerslasting damnacion.

Science. **T**u es vix bonus, a preatie saying and true,

The riche man is scante good, this is the meaning:

And money makes pleasures, this sentence doth shewe

Pecunia

All for Money.

Arte.

Pecunia effetrux multarum & magnarum voluptatum.

¶ And againe it is written the seconde de finibus.

Pecunia voluptatis perimitur maxima.

The meaning wher of I may thus discourse.

Most great pleasures be brought forth for money:

¶ Then if money bring pleasure, pleasure brings forth sinne

And sinne brings damnation unless Gods grace we winne.

Theologic.

¶ Well seeing euery one is so farre out of frame.

And giues them selues so much to the love of money.

¶ Let vs walke as we ought in praying Gods name.

Beseeching God to sende them his fauour and mercie;

¶ Lord belesse thy people from euermlasting miserie.

¶ Christ had but twelue Apostles and one betrayed his master.

Science.

¶ Euen Iudas the bagge carrier, for money he playde the traytour.

Art c.

¶ According to your godly will I am content likewise.

¶ Let vs not with money commit (O Lord) any vice.

¶ And as you both haue sayde, I am pleased therewith;

¶ Lord be keepe thy people in thy faith, loue and trueth.

*I These three going out, Money commeth in, hauing the
one halfe of his govyne yellowe, and the other
white, hauing the coyne of silver and golde pain-
ted vpon it, & there must be a chaire for him to
sit in, and vnder it or neere the same there
must be some hollowe place for
one to come by in.*

Money
speaketh.

¶ Hoopge, hoopge for money, more sweeter then home:

¶ Who will not for me take payne:

¶ Each Lord and knight for me will fight

¶ And hazard to be slaine.

¶ I waxe of such force that no earthly coyle

¶ But embraceth me out of measure:

¶ The Doctor, the draper, the plowman, the carter

¶ In me haue their ioye and pleasure.

¶ Money for mynime, all ouer is my maxime:

¶ I dwell with euery degree:

¶ Though great be their liuing, yet can they do nothing

¶ Without the presence of me.

¶ Wante for my sake worke while their heartes ake,

¶ Yet neuer thinke them selues wearie:

¶ The Smith and the Shoemaker, the minstrell, the dauncer

¶ With me will drinke and be merie:

¶ But the churle and the couetous of me are so gelous

¶ That I can not get out of their sight.

¶ But the Scrouing man, the spender, the vsurer and the lender

¶ Doe sende me abroade day and night.

¶ I am worshipped and honoured, and as a god am esteemed:

¶ Yea manie leues me better then God.

¶ No sooner come I to towne, but manie howe dox me

I.iii.

¶ And

All of Money.

And comes if I holde by the rodd.
 What neede I further shewe that every one doth knowe.
 I doe but waite my winde,
 For seruants and prentises will pitifully robbe their maisters,
 To me they haue such a minde.

*Here Money sitteth downe in a chayre, and Adulation
 commeth in and speaketh.*

- Adulation.** *C* O worthy Money, thine absence hath bene long.
 My sorrowe in thine absence can not be spoken with tongue:
 For you money is onely the payne I doe take,
 Would I flatter or dissemble, vnles it were for your sake.
- Money.** *C* What Adulation or flatterie moze welcome to me
 Than any man this moneth that I did heare or see.
 A true saying no doubt, Blandiloquio nihil nocentim,
 Then saye speaking or flatterie nothing is moze pernicious.
 Nemo suam turpitudinem perspicit, sed sibi quisque adulator est.
 No man, to see his filthines is prickt,
 But every one to him selfe is a very flatterer,
 And thou wilt flatter also to haue money for thy labour.
- Adulation.** *C* Doe you thinke I will flatter or saye any man,
 Vnlesse for your sake: nay, belize me than.
 Such as loue them selues, and loue their owne wayes best,
 Must needes be flattered therein, and then they be at rest.
 They must be holden vp, and flattered in their euill,
 And for you I care not howe many I sende to the deuill.

Here money faineth him selfe to be sicke.

- Money.** *C* O he, what payne is this that I feele at my heart.
 My payne is as great, as though I were smitten with a dart.
 What ayles me, what ayles me thus sodenly to be sicke?
 I thinke I shall die without remedie of physicke.
- Adulation.** *C* Be of good cheere Syr, of this I am sure,
 You cannot die so long as the worlde doeth endure.
 Come hether Mischieuous helpe, Money is almost dead,
 Come quickly in the mischiefe, and helpe to holde his head.

Mischieuous helpe commeth in.

- Mischieuous helpe.** *C* What neede you call thus hastily, vnlesse you had moze neede?
 Money may be sicke, but he will neuer be dead:
 But to helpe at a mischiefe I am as quicke as the best,
 O my lord and master to helpe you I am prickt.
- Money.** *C* Welcome Mischieuous helpe, I was neuer so sicke before,
 Helpe to holde my stomacke, I swell nowe moze and moze:
 I must eether vomit, or else I shall burst in two,
 What wicked disease is this, that troubleth me so?
- Mischie. help.** *C* None can make me beleue it is any thing els,
 But Pleasure, the occasion that thus your belly swelles:
 You are so fraught with pleasures that I doe perfectly know,
 You will neuer be in quiet till he be rid from your mawe:

Therefore

All for Money.

- Therefore prouoke your selfe to vomit him quickly,
And then you will be at quiet, euen by and by.
- Money.** **C** Nowe I beleue truly, that pleasure is the occasion
Of all my great sicknesse, maladie and passion:
Therefore as thou hast said certaine and true it is
For money bringes all pleasures that any can wishe,
Nowe I will assaye to vomitte if I can,
Therefore either of you playe nowe the pretie man.
- Adulation.** **L**et him holde your head, and I will holde your stomacke,
And I hope with speede you shal haue very good lucke.
- Here money shal make as though he would vomit, and with
some fine conueyance pleasure shal appeare from
beneath, and lie there apparelled.*
- Money.** **I** hope he is comming, for I feele him at my throte.
- Money.** **G**od sorrowe, payne and griefe it is to me god woote:
I would not for all the worlde be in such paynes agayne,
As many as loues me of him wilbe glad and fayne.
- Pleasure.** **C** I must needes take money for the father of me pleasure,
The most parte I am sure will loue me out of measure.
- Money.** **C** Well my sonne, well, forget not to do thy feate,
I must needes get me hence, my paynes do make me sweate.
- Adulation.** **M**oney is to me such a sure friende,
That seeing he is gone, I will not carie behinde.
- Pleasure.** **C** In what case were the worlde were it not for money
Without ioye and pleasure better be dead then aliuie:
To liue like dome goddess who would not be wearie:
To satisfie mans nature with pleasures I can contriue,
But I conteinie them at this time and hower:
Hawking and hunting, shouting and fishing,
Eating and drinking, dicing and carding,
Riding and running, swimming and singing,
Dauncing and leaping with all kinde of playing,
Banketing with fine meates, and wine of all sortes,
Dallying with fairer women, with other kinde of sportes:
All fine apparell that makes the heart ioye,
With muscalle instruments, both with man and hore.
Thug no ioye or ioye to her in man hath solace
But I doe conteinie them, though money bring them to passe.
- Mischie-
uous helpe.** **C** You say true pleasure, no tong can expresse,
What comfort and ioye in you conteinied is.
- Pleasure findes him selfe sicke, and speaketh*
- Pleasure.** **W**hat thing is this that makes me thus to dwell?
I promise you euen now: I was perfectly well:
I am in a strange case what euer the matter be,
There is no other way but shortly I must dye.
- Adulation.** **C** There will none beleue I dare toberd my hande,
That pleasure shal die so long as the worlde doth stand.

Al for Money.

- Pleasure.** Therefore take no care, nor yet lament or mone,
For suddenly it came, and suddenly it wilbe gone.
Adulation. I am neuer able to abide it if it last long,
I frie in my fittes, the paynes be so strong.
Euen as you were the occasion of the sickness of your father,
So is your sonne Sinne to you I am suer:
So that you would I thinke be soone eased of your paynes
If you could auoyde sinne from you by any meanes.
Pleasure. Done in the worlde I thinke could gesse better,
For as Money is to me, euen so am I Sinnes father:
Therefore to be at ease and to be ridde of that lobber;
Helpe nowe all my friends for loue of money and pleasure.

Here commeth in Prest for pleasure.

- Prest for pleasure.** I cannot chuse but helpe, you haue so coniuied vs nowe,
For Money and Pleasure none but will take paynes I trowe:
He is not worthe to liue I make god a bove,
That will not worke his hearte out for both you.
Pleasure. O he, helpe, helpe quickly, I neuer stood in more neede,
I am so full of sinne I shall burst without quickespede.

Here he shal make as though he would vomit, and

*Sinne being the cause shalbe conueyed sinely
from beneath all pleasure was defoyl.*

- Sinne.** I was afraid of nothing but onely of my dagger,
Least in the time of my birth it would haue sticke my father,
And then for my grandfather fewe would haue cared:
If you my father Pleasure had bene slaine or killed.
Yea mary say, none my thynges I am moze at libertie,
I could not once turne me in my fathers belie,
My father neede not care in what companie he doeth eate,
I haue made his throte so wide he can not be choked with meate.
Pleasure. Although my paynes were great yet nowe I may be glad,
That I haue to my some such a pretie fine ladde.
Sinne. If I be nowe a ladde, what be you than?
A bove of my age will neuer make man:
And although I be yong yet am I well growne,
No childe of five yere olde is so bigge in all this towne.
Pleasure. Well my sonne Sinne according to thy nature and name,
At that loues money and me see that you do frame
To all sinfull liuing and al other wickednes
I neede not bid thee for I knowe well thy goodness.
Adulation. I haue euer to you Pleasure borne such loue,
That to departe with you my heart doeth me moue.

Helpe Pleasure and Adulation goeth forth.

- Sinne.** He hath as much neede to bid me do this;
As to make a dogge hold up his legge when he doth pisse:
And as Sinne is the childe of pleasure in euery nation,
Euen so my some and heere is endles damnacion.
Prest for pleasure. By the masse I care not what sinne I commit

Al for Money.

- So that thereby I may purchase pleasure and profit.
 It is a hard thing that I would not do for money,
 I would cut my fathers throte if I might get money thereby.
- Sinne.** That is my hope that I neede not teache thee more,
 For euer he haue money he committeth sinne befoze.
 But alas maſters, what thing is in my bellie?
 Such paynes as these will quickly make me wearte:
 Who, who is able to abyde this grieve or paynes,
 Euen now in my bellie, but now in my raynes,
 Nowe in my buttockes, and nowe at my heart,
 The paynes are so great that I suffer greivous smart.
 I holde twentie pounce it will turne to the gowte,
 Euen nowe at my heart and nowe at the sole of my footes:
 But alas my necke, my sides, and my backe,
 But alas, my head asunder begins to cracke.
- Prest for pleasure.** I pray you Sinne be quiet and be content a while,
 For I doe thinke verely your selfe you do beguyle:
 Your paynes are none other I dare be holde to saye
 But onely Damnation wherof you are so full:
 Therefore to auoyde him you must take paynes to assaye
 And to helpe you therein with all my power I will:
 Do not make such mone Sinne, for your childe Damnation
 Is the onely occasion of all your grieve and passion.
- Sinne.** The horeformes head is so great, and he so ill fauoured maide,
 That I must needes be ript I am greatly afrayed.
- Pre for ple.** Be content Sinne I will call for more apde:
 Ho Swift to sinne come away in haste,
 Sinne is so sicke I am afrayed he will burst.
- syvist to sin.** Euen as your grandfather dyd, and your father, by you also,
 We will haue with speede your sonne Damnation I crowe.
- Sinne.** That ill fauoured knaue is like none of vs,
 No more then a slowe to a cowe, or a sheepe to a gowle,
 Nowe for a midwyfe I would giue twentie pounce,
 Holde me by Sirs, for nowe I begin to founde.
- Here shal damnation be finely conueyed as the other was
 befoze, who shal haue a terrible bylard on his face, &
 his garnier shal be painted with flammes of fire.
- Sinne.** It is the heauiest lobbier that euer man did beare,
 They say Sinne is heauie, but he is heauier I sweare:
 Nowe say you masters is not this a wel fauoured baby
 That I Sinne haue brought forth so painfully?
 He is the most fauouredst knaue that euer was borne:
 It must needes be good ground that bringes forth such good corne:
 When I looke on him me thinks him to be to euill fauoured,
 Yet the crowe thinks her blacke birdes of all other the fairest:
 But I cannot loue him if I should be hangd:
 Thou art neuer like (sonne) of me to be kist.

All for Money.

Damnation **C** I am fearful Damnation through sinne procured,
 So such as in sinne haue all their felicitie
 And dyes without repentance I shalbe anered:
 But the repentant sinner that obtaynes Gods mercie,
 Shall enioye the heauens farre separate from me:
 Therefore father Sinne to thee be due honour,
 That in bringing forth of me thou tookest such paynes and labour.
Sinne. **C** In faith much good do it you, and then to whom you shalbe married,
 I wis they were better marrie a sowe that her pigges hath newe farried.
svvift to sin **C** Nowe farewell Sinne, of me you stande no more in neede,
 Do but becke when you lacke me, and I will come with all speede.
Prest for pleasure. **C** In your necessitie I am glad that we were here,
 I cannot be long out of your companie I sweare.
Damnation **C** Fare well most sweete father, I am sothe to departe,
 So soone to be frudging, it grieues me at the heart.

Here they three go forth.

Sinne. **C** Nowe faier euill most fower to one to be soze I cannot chose,
 Your going grieues me so much that the snotte droppes out of my nose:
 Had I not seene and felte the bearing of him my selfe,
 I would haue thought surely he had bene some changeling or else.
 Waspie are they that are matcht with my sinne Damnation,
 They were better lye all their life in a dungeon or pillon:
 He is to sure a companion as I knowe but fewe,
 Who happeneth once in his companie shall it neuer e chewe:
 My grandfather Money hath hatcht a goodly litter,
 An honeste kindred can no where be founde,
 Pleasure, Sinne, and Damnation of all other most bitter:
 Who doeth not loue vs that with the loue of money is diuine.
 None but is my seruant that liues, and treades on grounde:
 The greatest power that is, the lowest state of all
 To be my seruants can not chuse, and also still shall
 And is it any maruill why I so many seruants haue?
 None with fine qualities with me can compare,
 Therefore in my sight euerie one is but a slaue.
 What, of with your cappes lirs, it becomes you to stande bare,
 None can forswear themselves in trading for ware.
 No picking of purses can be at market or fayer,
 No thefte or robbrie, no murder or killing
 Can be without me, ne yet whordome or swearing.
 No pride, no slothe, no gluttonie can be vled,
 No periurie without me, neither crime nor hatred.
 As my qualities be good, so uly personage is myther,
 I am neither to high nor to lowe, to great nor so small.
 No thicker no thinner, no shorter no longer.
 They decenly appertayne, as you may see all.
 If I were higher I were the worst to fall:
 If I were lower they would take me for a boye,
 Therefore to beholde my persone, you can not chuse but loye.

Here

Alfoz Money.

*Here commeth in Satan the great deuill as de-
formedly dressed as may be.*

Satan. ¶ Ohe, ohe, ohe, ohe, my friende Sinne I was neuer so merie
In hearing thy qualities I can not be wearie:
In thy genealogie (Sinne) I do more reioyce
Then can be thought with hearte or spoke with tong or voyce:
But my chiefest comfort is thy sonne, mannes Damnacion
Whereby they are excluded from eternall saluation.
Sinne. ¶ Why you euill faste knaue, howe came your friendship in?
satan. ¶ Ohe Sinne, ohe to see thee it doeth me good,
Thy wordes Sinne, ohe thy wordes do comfort my heart blood,
Through money and pleasure my kingdome doeth encrease,
Therefore to be merie why should I cease?
Sinne. ¶ Then I and my sonne damnacion be no bodie with you,
Sinne and Damnacion belike bring a man to heauen:
Is thy kingdome diminished through vs thinkest thou?
You bottell nosed knaue, I will see your nose cauen.
¶ Was you had bene as good to haue set me in the number,
I did not so much pleasure you but I will work you as much comber:
For I did neuer encrease thy kingdome so much before
But nowe I will diminishe it twentie times more.
Howe can Money and Pleasure bring men vnto hell
Without Sinne and Damnacion, Sir good face me tell?
¶ Nay I wilbe gone, I will tarie no longer here,
I will turne all your myght into forowfull cheare.

Here Satan shall crie and roare.

Sinne. ¶ I knewe I would make him soone change his note,
I will make him sing the blacke sanctus, I haue him a grote.
Satan. ¶ Ohe my friend Sinne doe not leaue me thus,
For without thee and thine owne sonne Damnacion:
My kingdome will decay through my ancient enemye I chuse,
For without mannes companie I can haue no consolacion:
¶ All had bene mine owne but for Christes death and passion.
Therefore without thy helpe and thy sonne Damnacion,
Without companie in hell I shall for euer make my mone.

Here he roareth and crieth:

Sinne. ¶ You may laugh well ynough that Sinne & the Deuill be fallē out,
But we will fall in againe or euer it be long:
Stande backe in the mischief, or I will hit you on the snout,
It is high time that you had ended your song.
Satan. ¶ Come hether my sonnes Gluttonie and Wyde,
¶ Perfwade my friend Sinne with me to sticke and abyde.

*Here commeth in Gluttonie and Pride dressed in
deuils apparel, & stapes Sin that is going forth.*

Pride. ¶ Our Lord and master I pray you turne backe againe,
Our father can not be merie, if you his companie refraine.

All for Money.

- Gluttonie.** Thou canst thy lerry pope to call me Lord and master,
For I am thy chiefe head and thou art of me a member.
I pray thee for our sakes once backe againe to turne,
For thy departing will cause him still to mourne.
- Sinne.** Thou thy dogges and cattles thou euill fauoured knaue,
Use me so agayne, and your nose from your face I will haue.
- Pride.** We pray you most hartily to forgie that is past,
And we neuer hereafter will misuse you againe:
If you forsake our father for sorowe he will brast,
Therefore from your furtle we hope ye will abstaine:
Sinne. Of all the thre deuilles thou hast the most maner,
For thy sake once againe I will comfort thy father
Snottienose Sathanas, disable me no more
Least you hath moze adoe then you had before:
Well Sathanas kingdome by me shalbe encreased,
And through my sonne Damnacion that it shall nere be emptye.
- Pride.** I would not haue you to take all the paynes alone,
I my selfe will entyce manie to pride,
That in hell (our habitation) they continually may grone:
Gluttonie. To helpe you at all times I wilbe at your side.
And I will allure them to fine fare and gluttonie,
That their delight may be filling the bellie:
Early by at drinkeing and late by at banqueting,
So that all their ioye shalbe in drunkennes and surfeting:
They shall spende on their owne bellies moze then shall suffice,
But the poore from their doores hungrie shall arise.
- Satan.** O he, o he, o he my babes, my chickens, and my friend Sinne,
Manie one through thee the kingdome of hell shall winne:
O he, for ioye and gladnes I can not stande to sitte.
Sinne. Upon these cheareful wordes I must needs daunce a litte.
Yea, but one thing snottienose wilbe verie hard,
Where shall we get a pype to playe the deuill a galliard?
- Satan.** Before you turned backe I did boch crye and weep,
But now through thy comfort I can daunce without a pype:
I do nowe perceiue Money is so beloued,
That of manie aboute god he is esteemed and honoured,
And the more he is giuen so much to delicacie and pleasure,
That Sinne and Damnacion encrease out of measure.
- Gluttonie.** We giue you most hartie thanks; O Sinne our master,
Whose returne againe hath comforted our father.
- Pride.** If you had not returned for ought we could haue done
Our father without doubt would haue fallen in a swone.
- Sinne.** If the deuill had died, who should haue bene his heyne?
- Satan.** A Nothy friend, no, none can possesse my chaire,
For as God is without ende and his loyes endles,
Such so am I king of euertlasting darknes.
- Sinne.** Howe if they be wisse they will care for no such a friend,
To procure them to paynes that neuer shall haue end.
- Satan.** Euen as the ioyes of heauen do passe all other pleasure,

Euen

Al for Money.

- Even so the paynes of hell exceeds al other be sure:
The greatest torment and paynes that be on the earth
Is ioye and pleasure in respect of paynes of hell.
The Scripture maketh mention thereof as plainly appeareth,
There is gnawing and gnashing of teeth, as the damned shall tell.
- Sinne.** *I Much good doe it you snottie nose, I long not for your cheare:
I bespewee you and your babes if thereof you spare:
It is better be poore and after in heauen to dwell
Then to be riche on the earth and after liue in hell.*
- Pride.** *I wel let vs talke no more of the paynes and sorowe,
But seeing we are prepared in that place to dwell
Let vs take paynes both euen and morowe:
To enlarge our dominion the kingdome of hell.
I am so esteemed throughout the worlde forde,
That they had rather dwell in hell then lay me aside.*
- Gluttonie.** *I And I begimme with inanitie to be in such fauour
That the preacher can not allure them what so he doth saye,
In their throte and bellie is all their ioye and pleasure,
Nought regarding the last fearefull day.*
- Sinne.** *As either of you contayne one sinne particularly,
Even so I contayne al sinnes generally:
Therefore goodman snottie nose if you rewarde me well
I and my sonne Damnation shal sende ynough to hell.*
- Satan.** *I Whatsoeuer thou wilt haue, I will not thee denie.*
- Sinne.** *I Then giue me a peece of thy taylor to make a flappe for a fles
For if I had a peece thereof I doe verely beleue,
The humble bees stinging should neuer me grieue.*
- Satan.** *I No my friende no, my taylor I can not spare,
But aske what thou wilt besides and I will it prepare.*
- Sinne.** *I Then your nose I would haue to stoppe my taylor behind,
For I am combed with collike and letting out of winde:
And if it be to litle to make thereof a case,
Then I would be so bolde to borrowe your face.*
- Satan.** *I Nowe I perceyue well you are disposed to be merie,
But aske me any thing that is meete for to giue,
And in satisfying you thereof I will not tarie
To make you my chiefe officer, it would not me grieue,
Sure you are thereof you may me beleue,
Besides if any friend of yours of me do stande in neede,
The best thing in hell shalbe his in his neede.*
- Sinne.** *I Wo be to my friends if they stande neede of you,
Or any thing you haue in that most pleasant place,
I would not wishe that friendship to either horse or cowe,
For there they should be sure of small fauour or grace:
Is not here masters (thinke you) an amiable face?
Happie may they be which with him shall dwell alwayes,
But thrice happier then which godly end their dayes.*
- Satan.** *I Nowe my friende Sinne seeing I haue seene you,
Take here my blessing, and so I bidde thee adue.*

Here all the deuilles departe.

Al for Money.

Sinne.

Are not they thinke you of all other most happie,
 which shal for euer and euer be in the deuilles companie?
 It were better be a post horse that restes night nor day,
 Or else to be a gallie slaue then with the deuils to play.
 Wel I am sure I haue yet much to doe,
 For if my father Deaillure haue much worke in hande
 I must needes trauaile through euerie lande:
 I can not well tell what thing to do first,
 My head is so full of toyes wherewith I thinke it will burst.
 If I go to my grandfather first, then my father wilbe angrie,
 And if I see my father before I see my sonne
 Then he will take the matter I tell you sorrowfully:
 Therefore giue me counsell what is best to be done.
 If I should go to my grandfather where should I finde him
 In the poore mans purse he doeth seldom abyde,
 But in the beggers cloke I might chaunce to haue him.
 I shall not finde where he is vnles I haue a gypde:
 I am a wise yong man that feares to finde money
 In the couetous churles cosser I shall haue him by and by,
 I am sure to finde him at the goldsmithes stall:
 If there I misse him I shall neuer finde him at all.

*Here Sinne goeth out. And Learning with money
 cometh in richely apparelled.*

Learning
 vvith mon.

I who may be compared to me in degree?
 Who is moze happie then Learning with money?
 Learning at the first to riches me preferd;
 And monie is the cause that I am nowehonoured,
 Learning with money I am of all men called
 Who is not desirous my fauour to winne,
 For my money and riches my learning is esteemed:
 Verie fewe or none but at my table haue bin.
 The learned Seneca these wordes hath exprest
 Iners malorum remedium ignorantia est.
 Then if you counterpeale me Learning with money,
 Of all euils and mischiefes I am the best remedie.

*Here cometh Learning without money
 apparelled like a scholler.*

Learning
 vvithout
 money.

Learning may aswel counsell where money doeth want,
 But riches cauleth the common sorte to esteeme counsell best:
 For if a riche man well apparelled haue a fine tong to descant,
 He shalbe taken for learned though he knowe neuer a letter.
 My learning as good as yours I dare be bolde to compare,
 yet there is great difference betweene our estimations,
 But if your attire, as mine is, were course and as bare,
 Then he should be best esteemed that had best conditions.
 My name is Learning without money in poore degree, god wote,
 I haue not to helpe my neede, eyther penie or grote.

And

All to? Money.

And though I haue no money at this time present
 yet I thanke God, through my knowledge and learning
 I euer haue ynough wherewith I am content,
 So that contentation makes me as rich as a king.
 The difference betweene our two liuings is this onely,
 You liue idely in pleasure, and I in studie take payne,
 Which you can not away with but thinke it a miserie:
 But if with labour I haue sufficient I am right glad and sayne,
 Who will not be content with pouertie to haue sufficient gayne?
 Surely to liue godly with pouertie I had rather
 Then be damned in sinne with continual pleasure.
 ¶ I will not say but that riches be a great occasion
 That we do liue wantonly and out of Gods feare,
 But learning doeth cause vs to brydle our affection:
 Therefore learning rules my riches euerie where.
 ¶ Who so is riche doeth fall into manie anoyfome iust,
 But the godly poore alway in God doeth put his trust:
 If you do rule your goods and bestowe them as you ought,
 Fewe fellows you haue as I by prooofe haue tryde,
 Of manie learned riche I craud but could get nought,
 But the poore sorte vnlearned haue giuen me to feede:
 Many that be learned and riches haue withall
 Are more out of frame then some who nothing haue at all.
 Their learning makes them think with their riches to be so strong,
 That they will oppresse their neighbour be it neuer so wrong.
 ¶ Wel, if you lacke liuing be holde to come to me
 For I can be content to bestowe where is neede:
 And especially vpon such as godly learned be,
 I thanke God I haue wherewith the poore to feede.
 ¶ Here commeth in Money without learning, apparelled
 like a riche churle, with bagges of money by
 his sides and speaketh:
 What I learning with money I am glad to see you here,
 I stande neede of your counsell in diuers cases:
 Wherefore if you will helpe me I will recompence you. I swere
 I haue manie frowarde matters in hande in sundrie places
 I haue money ynough to defende me in maugre their faces
 Manie beggerly knaues haue good matters against me,
 But here is one will doe wel ynough, mine olde friend money.
 ¶ Quisque sua ducitur natura as here it may appeare,
 For the eail is wrought by the instrument according to nature:
 This man is giuen naturally to oppresse the poore
 And money is the instrument that maketh him so holde:
 Manie are giuen naturally to confine in keeping a whore:
 Some naturally in drincking to spende their golde.
 Nihil est tam munitum quod auro non expugnetur.
 Thou thinkest thou lackes nothing seeing thou art full of treasure:
 Who in marping their children haue any respect

Learning
with mony

Learning
without
money.

Learning
with mony

Lear. with
out money.

All for Money

To learning and honestie but onely to riches:

Now the one they do embrace the other they neglecte.

Well hereof a pretie answer was made by Themistocles,

One asked him whether it was better his daughter to marie

To a riche man not honest, or to an honest poore man,

And he answered againe both quickly and wisely

Ego inquit malim virum qui pecunia, quam quæ egeat viro pecunia

I had rather saith he to haue if I can

A man that lacks money, then money that lacks a man,

Mon. vvith

out learn.

Learning

vvith mony

Mon. vvith

out learn.

Lear. vvith

out mon.

Mon. vvith

out learn.

Lear. vvith

out money.

What prating felowe is this that is so talketive,

It seemes he is learned but yet he cannot thynke.

O yea surely he is learned of whom it is great pitie,

He hath no certaine living nor yet anie money.

In faith then he may daunce amongst beggers well enough.

Thou wert best giue by thy learning and helpe to holde the plough

Doe you set so litle by my knowledge and learninge

Who will esteeme thee vnlesse thou haue livinge

The example of the philosopher may well be applied

That kissed his gowne for coming into the Emperours chamber:

This gentleman of thee should not be esteemed

Unlesse he had riches if thy wordes may be belieued:

For euen now thou saydest, I am not deafe of hearing

who would esteeme me vnlesse I had a living:

There is none other difference betweene this gentleman and me,

But that he doeth abounde in riches and I in pouertie:

Mon. vvith

out lear.

I beleeue him not Say for you were euer a good gentleman,

If you stoode neede of me you should finde me your friende

There is nothing but I will do it for you if I can:

Pay trie me when ye list ye shall me faithfull finde:

Lear. vvith

out mon.

As long as he needeth not thou wilt helpe him at an pryce,

But if in pouertie he fall, then friendship will quenche:

For it is the nature of the churlish riche man

To be friend to such as of him standes no neede:

But if his riches fayle farewell friendship than,

He will not then bid him with him once to feede:

If I had your estate Sir, by proofs you should see

Learning

vvith mon.

All the crowtching you haue had should then be done to me.

Your wife wordes haue brought this sentence to minde

Written in tercio Tusculanorum where you may it finde,

Omnes, cum secunda, tum maxime secum meditari oportet, quo pæ

cto aduersam ærumnam ferant.

It is meete for all men when they be in prosperitie

To meditate howe to suffer trouble in aduersitie:

Lear. vvith

out mon.

If you marke it as well as here you haue it plac'd,

They wilbe the lesse grieuous to you come they neuer so faster:

I promise you I would not chage my estate with this mans living

To haue his riches and money for my knowledge and learning.

Mon. vvith

out learn.

Why I am agreed I intende not to change it,

To make such a bargaine I were out of my wit.

Lear. vvith

out money.

I haue in my learning more perfect consolation

Then

All for Money.

Money
vwithout
Learning.
Learning
vwithour
money.
Mon. vwith-
out learn.
Learning
vwith mon.
Mon. vwith-
out learn.
Lear. vwith-
out money.
Mon. vwith-
out learn.
Lear. vwith-
out money.
Learning
vwith mon.

Then thou hast or canst haue in all thy golde and riches,
 For I may carle it with me in anie countrie or nation:
 And the more I spende thereof the more it will encrease,
 But the more thou spendest the more it doeth diminish:
 Thus no man that heareth vs but may perceyue well
 That my learning thy riches and treasure doeth excell.
 I may carle money ynough with me where euer I go, -
 Which will me helpe and succour both in well and wo.
 ¶ You can not carle your money but it must needes consume,
 And perhaps be stolen or lost before it be halfe done:
 Manie one of their money as they haue traualled
 Haue bene spoyled, some hurt therefore, and some also murdered.
 ¶ I can haue meate and drinke in euerie place for money,
 But if I had none at all I should go to bed hungrie.
 ¶ For that I am partaker with either of you both,
 To disallowe any of you I should be very loth:
 But learning before riches ought to be preferd,
 Withough the most part money more regard.
 ¶ I am the better esteemed as euerie one doeth knowe,
 I am taken for an honest man where euer I goe:
 And he shalbe for an abiect raskoll and flane;
 To whom ech one will say; packe hence thou beggerly knave.
 ¶ Some that doeth not knowe me perhaps will say so,
 But where I am knowen (I trust) my blage is such
 That they are verie sozie when thus I do go:
 And when I come againe of me they make much:
 But thou amongst thy neighbours art so beloued
 And though they flatter thee for feare to thy face,
 They will curse thee as soone as thy backe from them is turned
 And call thee cankeard churle in euerie place.
 ¶ I would I knewe them which speake such wordes of me,
 They are but beggerly knaues I durst laye a wager,
 I would hope them at the next terme & thei should not know why
 Then should you see the villaines beginne to crounch and flatter:
 But yet for all that my money and my riches
 Get me all the pleasures I can desire or wishe.
 ¶ These wordes of pleasures are written by Cato,
 Malorum esca voluptas qua homines capiuntur vt pisces hamo:
 Pleasure is the meate of cull men thus meanes the text and booke
 Wherewith men be caught as fishes with the hooke.
 And againe he hath written, reade the same who list
 Nulla capitalior pestis, quā corporis voluptas, hominibus à natura
 There is no greater plague giuen to man by nature (data est
 Then is of the bodie the desire or pleasure.
 ¶ And Salust in fewe wordes thereof writteth thus,
 In regno voluptatis, virtuti non est locus:
 In the kingdome of pleasure there is no place for vertue,
 For pleasure bringeth lothsomnes as Plinie doeth shewe,
 Nulla est adeo que non assiduam sui fastidium pariat voluptas.

Al for Money.

Money
vvithout
learning.
Lear. vvith
out money

No pleasure but with much vñ brings losshommes.
¶ Pay that is not true, for the more money I haue
The more I desire so god me helpe and saue.
¶ Iuuenalis wordes herein doeth thee rightly hit,
Crescit amor nummi quantum ipsa pecunia crescit:
The loue of money increaseth as much as money it selfe
To what mischiefe byingeth vs this vile and wicked pelfe.
Money makes no man riche vnles there be contentation,
But the pooze man contented is richer I saue
As in vltimo paradoxo I finde a good probation,
Contentum suis rebus esse, maximæ sunt certissima q̃ diuitia:
The most great and certaine riches that is
Hath he that is content with that which is his:
Therefore thou art most pooze as I may well define,
For thou art not content with that which is thine.
Egens est qui non satis habet, & is cui nihil satis potest esse:
He is pooze that hath not ynough or whom nothing will satisfie:
And in primo paradoxo thou art trimly painted,
And such as thou art as be neuer satisfied.
Nunquam expletur nec satiatur cupiditatis sitis,
Neq̃ solum ea que habent libidine augendi cruciantur, sed etiam
amittendi metu:

Learning
vvith mon.

The thirst of desire is neuer satisfied nor filled,
And these goods they haue to increase their desire
Whereby they are not onely grievously tormented,
But also to loose them they haue as great a feare.
¶ Horace doeth vertue your saying I am sure
Saying, Crescentem pecuniam cura sequitur.
And eloquent Cicero sayeth in this phrase
Virtuti qui præditi sunt soli sunt diuites:
They are onely riche that with vertue are adorned,
So that without vertue a man can not be enriched:
Were it not for my learning I should be more couetous,
Therefore learning is to be preferred before any thing,
Literæ pulcherrimæ sunt diuitiæ hominis.
The most fayer riches of man is knowledge and learning.

Lear vvith
out mon.

¶ Opes eiusmodi parandæ quæ naui fracta simul cum Dño quæant
These riches of men are chiefly to be gotten (enatare:
which may swimme to land with his master wñ the ship is broke.

Mon. vvith
out learnin.

¶ Well I haue no learning to defende my cause withall,
But here is a friend will pleade my matter in Westminster hall.
Here he shall clap his hands on his bagges.

Here commeth in Neither money nor learning,

clothed like a begger and speaketh:

By the olde prouerbe euerie man may not weare a fowde hood,
But if my coat were furred it would do me more good:
When I was able I laboured but nowe I ware olde,

All for Money.

Lear. vvith
out mon.
Mon. vvith
our learn.

Lear. vvith
out mon.

Neither lear
ning nor
money.

Learning
vvith mon.

Lear. vvith
out mon.

Neit. learn.
nor mon.

If I had sufficient meate to feede my body,
And also necessarie clothe to keepe away the colde
There is none of you would be so merie as I:
I haue neither learning nor money my selfe to maintaine,
Therefore to begge for my liuing I am both glad and faine.
¶ Godlines is great riches if a man be therewith content,
God for the godly will prepare that he shall haue sufficient.
¶ Thou art unhappie and boznie in an euill houre,
That hast no money, nor for anie canst labour.
¶ Doe you see howe he esteemes this poore and simple wight,
Perhaps he is more accepted then thou in Gods sight:
He thinkes none is happie but such as haue money,
I will prooue this man richer then thou by and by,
For he would be content with sufficient clothe and food,
And thou art not satisfied with twentie mens good.
Inopia pauca desunt, auiditia omnia, saith Horatius:
Fewe things to the needie but all wanting to the couetous,
Thou representest Diues who had all his pleasure here,
But he representes Lazarus who now hath heauenly chere:
Beware least through thy riches thou haue not endles payne,
The faithfull and contented wight in thend shall heauen attaine.
¶ For Christes sake I suffer this pouertie meekely,
The crosse of Christ I embrace most willingly:
The riches for the most part be so hard hearted
That nothing I can get wherewith to be releued,
yet God doeth open the heartes of the poore sort
That I haue alwayes sufficient my selfe to comfort:
It is a world to see howe greedie they be of money,
For hauing an hundred pound they will not part with a penny
But they will not sticke bairily to consume and spende
A noble at a shot vpon a fayned friende:
Gods grace I feare me from such hard hearted is past
That will not giue the foure score part of that they spend in wast.
Neither learning nor money I am called wher euer I goe,
whereby I do suffer much payne, hunger and woe:
Therefore good gentleman I beseech you of your goodnes
Giue me your charitie my bodie to refreshe:
And though I be not able God will paye it certaine
At the last day with treble fouldre againe.
¶ God forbid I should from the poore withdraue my hande,
For then I should not be able before the Lord to stande:
What we giue to the poore that we giue to Christ,
To giue to the needie poore God graunt vs alway prest.
Here he shall giue him somethiing.
¶ You take your selfe I perceiue in this case to be after ward,
Therefore you shalbe to higher office preferred.
Here he shal aske his almes of Money vvith our learning.
¶ Good honest man, relieue me I aske it for Christes sake.

C. iii. If you

Altoꝝ Honey.

- If you knewe my neede you should then some pittle take:
 Give me of your abundance but one grote or penie:
 And you shall rectyue it with gaine as the last truly.
- Mon. vvith out learn.** God help thee, god helpe thee, mine own neighbours be verie pooꝝe:
 Euer a day but one or other is euer at my dooꝛ:
 I had neuer so much to do with money in my lyfe,
 God helpe thee good man, I haue a houtholde and a wyfe.
- Lear. vvith out mon.** ¶ *Dux res sunt quæ maxime homines ad maleficiū impellunt, luxu-
 ries & auaritia:*
 Two things chieflly doeth man to mischiefe bring,
 Lecherie and couetousnes, O vyle and sinfull thing:
 Thou haddest euen nowe ynough thy neighbours to oppresse,
 But thou hast not one penie on this pooꝛ man to spare:
 If thou shouldst giue him twelue pence what hadst thou the lesse,
 God hath hardened thy heart and cast thy vp I feare.
- Mon. vvith out learnin.** ¶ If I should diminish my money but one grote,
 I should not be quiet these two dayes I wote:
 Well come to my house to night or to morne,
 And I will see if I can spare thee a dishe full of coꝛne.
- Lear. vvith out mon.** Here Money vvithout learning goeth out:
 ¶ Of money, pleasure and sinne he is nowe entised,
 I pray god with Damnation he be not infected:
 Well, walke thou in thy vocation what euer thou hast,
 Praise thy God so long as life doeth last.
- Neither lear ning nor money.** ¶ What paynes and troubles so euer we byde here,
 I pray God we be patient, and the liuing God feare:
 No paynes we do suffer of heauen can be woꝛthie,
 The ioyes be so great no tongue can expresse:
 Therefore I care not for liuing neuer so painfullly,
 For repenting in Christ I shall haue ioyes endles:
 God rewarde you good gentleman for your good almosse deeds,
 I haue sufficient three dayes my hungry topps to feede.
- Lear. vvith out mon.** Here he goeth out.
 ¶ For that I knowe God hath sent you riches,
 Great knowledge, wisdom and learning withall:
 Beware of pleasures the mother of Sinne doubtles,
 For if she once catche you to sinne you shalbe thꝛall,
 It is wꝛitten in the seconde de sinibus,
*Nemo est dignus nomine hominis, qui vnum totū diem velie esse in
 voluptate.*
 He is not woꝛthie the name of a man be sure,
 Which spendes the whole day in voluptuousnes and pleasure.
- Learning vvith mon.** ¶ I thanke God of such riches as I haue,
 But so long as I liue it shalbe my seruile slaue:
 To lende to the needie, to giue to the poꝛe,
 To suffer none go empty that comes to my dooꝛ,
 To bring by my houtholde in gods feare and faith
 And to be an example to such as like hath:
 And if you wibe content here vvith me to come,
 You shall not want liuing as long as I haue some.

I thanke

Al toz Money.

Lear. vviths
out mon.

Money.

I thank you most hartly of your large promise,
I will wayte vpon you as my bounden duetie is.
Here he goeth forth and money comineth in puffing.
I was neuer so wearie since the houre I was borne,
There is none at all but do craue me euen and moze:
I neuer rest night nor day,
I am euer busie when euerie one doeth play:
Fewe blinde matters but I must be at their dayling,
If I speake the word it is done without prayling.
Since I was here last, I swore by this light,
I haue made manie a crooked matter straight:
The theefe that all night was robbing and stealing,
If I beare him witness was all night in his bed sleeping.
I mans Wolfe that was taken in bed with an other,
Could haue no harme when I did excuse her:
When I spake she was taken to be of good behauiour,
And they that found her were set by the heeles for their labour.
There was a man killed and twentie witnesses by,
But I sayd he killed him selfe with his owne dagger truely:
And when I had spoken euerie one helde his peace,
And then the officers the murtherer did releace.
So that I haue bene to manie so friendly,
That well is he can get me on his side to be:
I haue so manie suites and matters in hande,
That I would sayne haue an helper by me fast to stande.

Here cometh in Sinne the vice.

Sinne.

I haue bene since I was here in manie a nation,
So that I could not come to any towne nor citie
But I and my kindred are in great estimation:
If I holde by my finger you may trust me,
It is a great matter that makes me to lye.
And as I came homeward I tolde these newes to the deuil,
Who was verie glad to see vs beare such rule.

Money.

Say I be so bolde to knowe of what kindred,
Or else from what stocke you are proceeded.

Sinne.

The last stockes I was in was euen at Hamburie,
They be woyme eaten which shewes them ancient to bee:
If they were mine because they be so olde,
I would burne them in winter to keepe me from the colde.

Money.

I meant of what degree you were descended.

Sinne.

I promise you I am come of an high and mightie kindred:
I knowe not my grandfather, for I neuer yet sawe him,
But pleasure is my father, Sir, do not you knowe him?

Money.

What my Sonne Sinne I neuer sawe thee before,

Sinne.

I am thy grandfather Money which sette by thee great age.
Mary Sir it is time on my mary bones to kneele,
Blessing, blessing grandfather of you I do aske:
But take heede that none of it hit my left heele.
For I promise you I haue a great and seruient last he.

C. iij.

I am

Al for Money.

- Money.** I am glad to see thee so merie my childe Sinne,
It doeth reioyce me to see such one of my kinne.
- Sinne.** I pray then the fayrest birde of all the generation
Is mine owne sonne and heyre; my faire sonne Damnation:
Such a one as he is you haue seene but a fewe,
Neuer trust me againe if I tell you not true:
His face doeth shine as bright as the buttocke of a beare,
He hath a beautiful face in the night whē the moone shines not cleere
- Money.** I pray thee whē diddest thou see my sonne Pleasure thy father?
- Sinne.** I did not see him of late but I heard from him by the carrier,
In faith father Money to put you out of doubt,
There is no place in the world but he beares a great rout:
But my thinkes I hearde you complaine verie latelie,
That through great paynes and trauaile you were very wearie.
- Money.** I would I had a speciall friend that for me would take payne,
He should for his paynes be sure of to much gayne.
- Sinne.** O Harry Sir I haue a speciall friend in store
That will not for any man than for you do more,
For he hath such a minde and great loue to money,
That he will doe anie thing for you by and by.
- Money.** What is his name, and then I shall know
Whether he be able to do for me or no.
- Sinne.** O man he is to whom nothing can come a misse,
In euery kinde of thing he hath experience doubtles:
Al for money is his name, you knowe him full well,
For this your busines all other he doeth excell.
- Money.** O Harry that is he that I wishe for onely,
There is nothing at all but he will doe it for me:
I pray you call him for he will not long tarie,
If he will I were here, so to me is he friendlie.
- Sinne.** What all for money come hether with all speede,
My grandfather money tarres for you to helpe him at neede.

Here commeth in Al for money in hast, apparelled

like a ruler or magistrate,

- O Harry that is well, should Money tarie for me,
May it is meete I swaye on him both with cappe and knee.
What would you with me my lord and master Money?
Commande what you will and I will do it speedie.
- Money.** I haue taken such payne as sure hath made me wearie,
Wherefore I haue sent for you my rounce to supplie:
What futers so euer come to craue your ayde,
If they come from me let them not be delayde:
What euer their matter be haue thereto no regarde,
For if they come from me they will your well rewarde.
- Al for mon.** What euer I doe for you I take it for no payne,
At midnight I would ride for you in haile, snowe or rayne.
- Sinne.** Let there come a thousande if they do bring gayne,
There can not come so manie, but hele them entertaine. I fare

All for Money.

- Money. ¶ Farewell all for Money, in thee is all my trust,
 you may both make and marre, you may do what you lust.
 Here Money goeth out & Al for money sitting in a chaire, speaketh
- Al for mon. ¶ Nowe my friend Sinne a proclamation make,
 None but shalbe heard that comes for moneyes sake.
- Sinne. ¶ What be the wordes that I shall nowe proclaim?
- Al for mon. ¶ I haue them written here I will resite them by names:
 Say after me and then you can not misse,
 you must speake a loude that they may knowe what it is.
- Sinne. ¶ Shall I in my mannes voyce or in my boyes voyce it declare?
- Al for mon. ¶ So that it be heard I do not greatly care.

*Here the vyce shal turne the proclamation to some con-
 trarie sence at euerye time all for money hath read
 it, and here foloweth the proclamation:*

All maner of men that haue either matter or suite,
 Let the come hether betwene nine & ten, & none against them shal dispute:
 So they come from money then they shalbe heard quickly,
 Be their matter neuer so vwrong, they shalbe sped and not tarie:
 And that they make speede, he hartly them prayes;
 For he can not tarie past two or three dayes.

- Al for mon. ¶ Do you thinke I shall haue any suiters at all,
 I thinke my market wilbe verie small.
- Sinne. ¶ If you haue no suiters on you for to call,
 I am surer shortly the heauens will fall:
 They will not stande I thinke all in this hall,
 which will come right shortly and still hereafter shall.
- Al for mon. ¶ Wary Syr the more the better for me,
 If they be ten thousande they shall speede for money.
 Here shall one knocke at the doore.
- Sinne. ¶ What good fellowe is that which knockes so boldly?
- Gregorie graces. ¶ Wary I am a lewter that comes from money,
 My name if you list to knowe, is Gregorie graces
 That can cut a mans purse and looke in his face.
- Sinne. ¶ If your personage be as handsome as your qualitties be good,
 The hempo for your hanging beginses for to budde.
- Al for mon. ¶ Let him in I pray thee, let me see what he is,
 If he come from money he shall not speede amisse.

*Here cometh in Gregorie graces like a ruffian & speaketh.
 God saue you my lord, I am come from money,
 who willes you to helpe me out of my troubles quickly.*

- Al for mon. ¶ What is the matter rehearse it in breife:
- Greg grac. ¶ Mine neighbours saye they will hang me because I am a theefe.
 The last night I chaunced to take a budget with two hundredth pound,
 And maymed also the partie that they thinke he will die,
 The budget with money I did hyde in the ground:
 So that they mist it although they tooke me,
 Therefore for your ayde to you nowe I sit:
 And the one halfe shall you haue for sauing my life,

All for Money

- And the other must keepe my house, my children and my wife.
- Al for mon.** ¶ Deliuere the money to this my friend Sin,
And take this token to shewe that with me thou hast bin.
Here he shal deliuer him a paper, and Sin and he goeth forth.
- Al for mon.** ¶ This is good lucke at the first beginning,
To haue so much money it is an honest thing:
We thinke fewter in conuining are verie slacke,
Such as this first was I thinke I shall lacke:
I could sit in the colde a good while I sweare,
Or I would be wearie such sisters to heare.
Sinne commeth in and saith:
My Lorde, All for money, here is another cheat,
It is better then the first, yea or els as great.
- Al for mon.** ¶ Let them come in who euer they be,
Sinne. ¶ If your grandfather sent them, mine olde friend money,
¶ Nay, the partie doeth he nowe forsake in her bed,
But my father doeth will you that she may besped:
And she hath giuen me for you an hundred pounde and more,
Shall her neighbours be able to hurt her therefore?
- Al for mon.** ¶ Nay, let them do to her the worst that they can,
Sinne. ¶ Tell me her matter and I will release her than.
¶ She is a fairer yong woman and verie full of haucur,
She began to be colet she, so that one must rpe her:
And the thing she played for did after so prosper,
That her beilie was full as lately did appeare:
And the fearing least thered by she should be claudyde
Killed her childe after she was deliuered.
But as she conceyde it by some it was spied,
And so it was founde where by the truth was tried.
- Al for mon.** ¶ What, this matter is not so great, wel, for moneyes sake,
That she haue no harme, my leife will undertake:
They that should giue euidence shalbe all tongue tyde,
And the towne men shall finde her guiltles, let her not be aspayde.
- Sinne.** ¶ For a whoore to haue a childe it is but a small matter,
And after it is bozne she same to kill and murder.
Is not my grandfather money of great power and might,
That such a crooked matter so quick ly can make straight?
- Sinne.** ¶ Nowe Moneyes and friendles knocketh at the doore.
¶ Who is that, that knockes in such great post haste?
- Moneyes.** ¶ One that without my Lorders helpe away is like to be cast.
- Al for mon.** ¶ Let him come in, let me heare his matter.
- Moneyes.** ¶ If he come from money he shall not lose his labour.
¶ O my Lord, as I came by an hedge the last night,
Of a fewe ragges and clothes I chaust to haue a night,
Which when I had bowed with me I thou tooke,
Which werenot worth a crowne I dare sweare on a booke:
And I haue a riche neighbour that shonotes me verie sore,
That I shalbe hanged right shortly therefore.
- Al for mon.** ¶ Be merie good fellows and be not asfayed,

Al for Money.

- Sinne.** He were pittie thou were hanged for such a tryfell:
who will do thee hurt if I be on thy syde?
They were as good nap as once thy goods to ryfell.
- Moneyles.** His goods be done ryfelcd I thinke he hath none at all,
Sinne. It appeares he is simple the robbery was so small:
To come hether for helpe who put it in thy minde?
- Moneyles.** By my troth my selfe, for I haue none other friende.
Sinne. I did not my grandfather money in hast sende thee hether?
Moneyles. I am not acquainted with him, I will not be found a lyer.
Sinne. What art thou called whereabouts thou doest dwell?
- Moneyles.** I am Moneyles and friendles as many one can tell.
Sinne. Was poore soule what diddest thou committing hether,
I thinke for all thy comfort thou art neuer the better.
- Al for mon.** I can do thee no good I did mistake thy matter,
Thou art come hether in vayne, thou hast lost thy labor.
- Moneyles.** You promised me that I should not be troubled,
Al for mon. By my troth for all that thou art like to be hanged,
If the lawe should not be executed of theenes and robbers,
Then should not lue in quiet for loytering lubbers.
- Sinne.** I shall I tell thee one thing in thine care Myrra,
Thou art sure shortly to playe surfome corda.
- Moneyles.** I trust Sir you will not go against your worde.
Al for mon. Get thee hence making knaue, I can do thee no good.
- Moneyles.** God haue mercie on vs without a man haue money
He shalbe cast away for a tryfell we see:
But the theenes and robbers that with money be stored
Escape well ynough, but the poore theenes be hanged.
Here he goeth forth.
- Al for mon.** The Herr, here was a suter that was not for my profit,
Whosuch were appointed to come by the proclamation:
We should make a wisse market if for such we should sit.
They shall sterue and hang before of such I haue compassion.
- Sinne.** Though him you shall see none after will come,
Unles they haue money either more or some.
Is not my grandfather Money thinke ye of great power
That could saue from hanging such abominable whoore,
That against all nature her owne childe did kill?
Thus you may do for money what mischief you will.
And yonder poore knaue that did steale for his neede
A fewe sorte of ragges, and not all worth a crowne,
Because he lackes money shalbe hanged for that deede,
You may see my Grandfyr is a man of renowne:
It were neste when I named him that you all kneled downe.
Pay make it not so strange, for the best of you all,
Do loue him so well, you will come at his call.
One other shal knocke nowe at the doore.
- Al for mon.** He thinks I do heare one knocke at the doore,
He shall finde me his good master if he be not to poore.
- Sinne.** I knocke softly in the mischief, who made you so bold?
D.H. I am

All for Honey

VWilliam
vwith the
li. vviues.
Al for mon.

¶ I am William with the two wiues, I haue brought my lord gode.
¶ Let him in, let him in, I will his matter heare,
¶ I will dispatche him quicklie he neede not to feare.

Here commeth in William with the two wiues,

dressed like a countrie man, & speaketh:
My Lord from Honey I haue brought you such a token
That I trust from my trouble I shall soone be holpen:
Fourtie olde angels I trust will you please,
Beseeching you therefore my matter to ease.

Here he shall reache him a purse.

Al for mon.

¶ I haue felt thee alreadie, nowe let me heare thee
What euer thy matter be I will soone speede thee.

Sinne.

Al for mon.

¶ Mary he hath two wyues, and I thinke he would haue another.

VWilliā. &c.

¶ I haue two wiues I must needes confesse,

I haue to manie by one I had rather haue lesse:
To say trueth to my first wife I haue most right,
But I can not loue her I swere by this light:
I married her onely for her goods and riches.

Sinne.

¶ She is an olde crout none would marie her for loue,
¶ Her mouth would flauer euer when I did her kisse,
¶ Therefore to take an other my minde did me moue
Who is both yong and honest as her deedes do well proue:
¶ But the Bishop doeth trouble me whereby I knowe well,
¶ He will haue me againe with that olde iade to dwell.
¶ I tyred Iade by thee I thinke she hath not ben,
¶ For she is properly a Iade that hath bene ouer ryden:
¶ And because thou hast spared her nowe she is freshe and lustie.
¶ Therefore hyer her out for an hacknie, and she wil bring thee money.

VWilliā. &c.

¶ The deuill shall ride her if I set her out to hyre,
¶ I would she were with him in the middelt of hell fyre.

Sinne.

VWilliā. &c.

¶ Hadest thou any riches by her, anie lands or woods?

Sinne.

¶ She may be verie glad that on thee her goods did spare
That would let her foorth to be the deuils hacknie mare.

VWilliā. &c.

Al for mon.

¶ So I swere rid on her I cared not where she were.
¶ Thou shalt besped herein euen as thou doest requyre:
¶ I will finde meanes with witnes to be proued

That she before her marriage to an other was betrothed.
Whereby with thy yong wife thou shalt liue at ease:

¶ Thou maist thanke Honey my olde friende I wisse,
¶ Or els thou maist trust me I would not haue done this.

VWilliā. &c.

¶ I thanke you Sir hartly for the paynes you haue taken,
¶ I will remember you euery yere with a chylnas capon.

Here he goeth forth.

Sinne.

¶ These be goodly olde angelles take herde you do not lose them,
¶ Haue not they pretie winges that could sie into your bosome?

Al for mon.

¶ I will keepe them safe ynough, I must needes loue them,

It is

Al for Honey.

It is a crooked matter that I will not make straight for them.
Nichol neuer out of lawe knockes at the doore.

Sinne.

¶ There is some tollie suiter, do not you heare him knockes
Softer Sir, softer, least you breake the locke.

Al for mon.

¶ Let him in quickly what soeuer he be.
¶ If Honey haue sent him he is welcome to me.

*Here commeth in Nichol neuer out of the lawe, like a
riche frankeline, with a long bagge of bookes
by his side.*

Sinne.

¶ Come neare to my Lorde and tell him your matter,
Did my grandfather Honey will you come hether?

Nicholl.

¶ I thinke I had come in vaine viles he had sent me,
Sir here is a dosen Doxtagewes if you will helpe me.
Here he reacheth him something in a bagge.

Al for mon.

¶ Nowe I am readie to heare thee tell it out a long,
I will helpe thee without doubt, be it right or wrong.

Sinne.

¶ Either right or wrong thy matter must needes bee,
Therefore thou mayst speake, thou speedst Ile swarrant thee I.

Nicholl.

¶ There is a pooze knaue by me hath a peece of grounde,
Not worth by yere past three or foure pounce,
And I haue at the villaine such hate and spite
That I would haue it from him although it be his right:
The lande lyeth so handsomely at the backe side of my house,
That I am as greedie thereof as cat of a mouse.

Al for mon.

¶ By what right and tittle do you the same claime?

Nicholl.

¶ His name is Nicholas, we are both of one name:
But no kinne at all I am sure he is to me.
Yet though my tittle be nought I will wearie him with money:
The lawe is open I am sure for euerie man:
Wary let him make his plee as well as he can:
Doe not manie giue ouer their tittles in a yere,
Some for want of money, and some for verie feare.

Sinne.

¶ Is here all the tittle you haue good man Nicholl?

Nicholl.

¶ Thou carest not so thou hast it what becomes of thy fall.

Sinne.

¶ So that I haue it I care not for hereafter,
When I am dead and rotten, it wil be good for my children.

¶ It is a good winde that blowes no man to euill,
But happle are those children whose father goes to the deuill:
No good plee herein I thinke thou canst inuent.

Nicholl.

¶ Doe you not thinke that I haue sayned a dissent,
And thereby claime a right that neuer was before,
The riche may soone ouercome the monyles and the pooze:
And yet that I shall loose it, I surely am afraped,
Unless you cause iudgement the next terme to be stayed.

Al for mon.

¶ I will get it stayed, I haue thee nowe promised:
But in the meane space see that you haue writings forged,
And also false witnessses two or three at the lest,
Who may sweere if neede be thou hast bought his interest.

D.iiij.

And

Al for Money.

- And this way thou art sure to haue thy desire,
Go about thy business, drie wood soone catcheth fire.
- Nicholl. **C** Mary Sir this is the way that must needs meuale,
I thanke you Sir hartly for telling me this tale.
Here he goeth out.
- Al for mon. **I** wis Sinne my purse beghines to fill,
Sinne. **I** say, it wilbe fuller if you may haue your will.
Here another knocketh.
- Another sewer there is I heare him knocke amayne,
Shall he come in Sir to tell his grieve and payne?
- Al for mon. **C** To come to me quickly see that he do not spare,
If he comes from Money, well falls out his share.
Here cometh in Sir Laurence livingles, like a foolishe
Priest, and speaketh.
- Sir Laurence. **C** Sir I haue a petition to your Lordship to make,
Trusting you wilbe good to me for master moneyes sake.
- Al for mon. **C** Thou canst not come for any thing to me
But I will do it gladly for the loue of money.
- Sir Laurence. **I** haue a present here not worthie for you to receyue,
But I giue you with all my heart euen such as I haue:
An hundred Dirges grotes, they be good siluer and olde,
I haue heyd them so long they begin for to moulde.
Here he reacheth him some thing.
- Sinne. **I** t is very nere day when such byrdes flye,
You were wont to say masse for a grote, but nowe they are dearer to by.
- Sir Laurence. **I** pray thee what is thy name, art thou either vicar or parson?
- Sinne. **C** Sir Laurence livingles, without either living or mansion.
C By the masse I thought thou wast euen such an other,
I knewe by thy countenance thou wast neuer Doctor,
But thou hast bene a doctor at the ducking of women,
He hath euer had a good zeale to kertchefes and linnen:
I promise you he is very well learned if you list to appose him,
But it must not be in Greke, Sbrew, nor Latin:
A cure he is able sufficiently to discharge,
He can reade very well vpon a paire of cardes.
- Sir Laurence. **I** am none of the best learned it is but a follie to flatter,
- Sinne. **I** n faith Sir Laurence I thinke you must playe the carter,
O else you must be a hedge priest, beggers to marie,
Which is an easie living but you must fare hardly.
- Sir Laurence. **C** Mary I dyd so answere him that he did depose me
From all my benefices and livings with his power and might,
He would not once suffer me to serue a cure by this light:
Therefore good my Lord I hartly you require
To helpe me to some living according to my desire.
- Al for mon. **I** do not feare my priest for wanting of any living,
I haue deuiled already which way it shall come in:
My Chaplen thou shalt be, for here I do thee make
A benefice thou shalt haue none shal from thee it take.

All for Money.

- Mr Laurence** ¶ Now God reward your Lordship in heauen may you it finde.
 But one thing I had forgotten which nowe comes to my minde:
 At euerie visitacion when I shalbe apoled,
 For want of sufficient learning I shalbe then discharged.
- Al for mon.** ¶ Before euerie visitacion be sure to come for my letter,
 Which when the Chancelor sees, straight wayes thou shalt haue fauour.
- Mr Laurence** ¶ The proudest of them all shall not make me nowe to shrinke,
 The pottes shall walke anon, I will full merely drinke.
- Sinne.** ¶ How many Planetes Sir Laurence is there in the third heauen?
- Mr Laurence** ¶ Nay I knowe howe many cardes I haue when I haue played al leuene.
- Sinne.** ¶ Howe say you by Sir Laurence, is not he well skilled
 In the Science of Arthematike when the cup is newe filled:
 Howe manie chapters in the Gospel did Saint Matthew write?
- Mr Laurence** ¶ Marp one and all his fellowes, that I can quickly reite.
- Sinne.** ¶ I pray thee tell me truly, howe many did he write in all?
- Mr Laurence** ¶ Would you sayne knowe the truth, you were best aske that wall,
 ¶ Thou hast not verie much studied that Gospel
- Sinne.** ¶ Because the number of the chapters thou canst not tell.
- Mr Laurence** ¶ No nor the other Gospels but a litle I haue studied,
- Sinne.** ¶ In other things much more I haue bene occupied.
- Mr Laurence** ¶ Howe manie Epistles did Paul write after he was conuerted?
- Sinne.** ¶ By the masse he wote to manie, I wold they were all burned,
 For had not they bene and the newe Testament in English,
 I had not lacked liuing at this time I wote:
 Before the people knowe so much of the Scripture
 Then they did obeys vs and loued vs out of measure:
 And nowe we can not go in the street without a mocke,
 The litle boyes will saie, yonder goes Sir John sinell smocke.
 A boye called me so once amongst two mile people and more,
 And in deede I smelled his mothers noose not two houres before.
 An other boye called a priest so, and the priest shoke againe quickly,
 I neuer smelled thy mothers smocke but when I begatte thee.
- Sinne.** ¶ Of truth Sir Laurence in thy time thou hast bene good
 For lacke of winter waies, thou hast giuen many a chailas hood.
- Al for mon.** ¶ Well my friend Sinne, carrie Sir Laurence home.
- Sinne.** ¶ He shalbe also my steward which is an honest mans rounge.
 ¶ In deede the honestie of the man may make the rounge better,
 But the rounge cannot make Sir Laurence the honest.
- Here the Priest and the wite goeth out.
- Al for mon.** ¶ I haue filled my purse metely well this day.
 I do not intende much longer for suiters to stay:
 One other good cheate wuld make me packe by and be gone.
 He is maruell without suiters I am so long alone,
 He think it is no trouble for all my long sitting
 As long as money therby I may be singring.
- Sinne cometh in and speaketh.
- ¶ It is maruell that no suiters haue bene here all this while,
 There is coming to seeke you that dwelles many a myle.
 Here one other doeth knocke.

All for Money.

Al for mon. ¶ There is one other doeth knocke what euer he be,
If he come from Money he shalbe welcome to me.
To me they do come, therefore let him in,
Open the dooze quickly I praye thee good Sinne.

*Here commeth in mother Croote dressed euill fauoured
like an olde woman: Shee shalbe muffled and haue
a staffe in her hande and goe stouping,
and shee speaketh.*

Sinne. God saue all, God saue all, and our blessed Lady,
Who is this gentleman that will do all things for Money?
¶ Come hether mother mable your termes you do misuse,
To see you come so farre my thinkes it is strange newes:
Mother croote. But what is your name mother my Lord would haue you tell:
¶ Wary chill my life sonne but ich e do not heare you well.

¶ Every one that knowes me do call me mother Croote,
Cham an hundzeth yeres olde cha can I kantie go on foote.

Al for mon. ¶ What is your matier mother tell me and do not spare,
If Money sent you hether the better shall you fare.

Mo. croote. ¶ He did sende me to you, and I may say to you,
Chauē brought you hether the price of a good vat cowe:
Haue here is foure olde Ryalles, ich e would they were a score,
Before yester day cha did not see them this twentie yere and moze.
- Here shee giueth him the money.

Al for mon. ¶ Yea mary mother Croote they be foure good Ryalles of golde,
If you knewe them not this twentie yere it is marueil they did not moulde.

Mo. croote. ¶ When ych put my hande in my coffer, ych might then feele them,
But chame bene blinde this thirte yere, so that ych could not see them:
Therefore chill conclare the cause of my coming hether.

Sinne. ¶ Declare you should say mother, for that is the right speaking.

Mo. croote. ¶ You can conclout the matter much better then I.

Sinne. ¶ You should saye conclude mother, but it is not much awry,

Mo. croote. ¶ Chauē you may see be brought vp amongst swine and kye.
Chill nowe declare the cause of my coming,

Al for mon. ¶ So too then mother Croote, and I will giue you the hearing.

Mo. croote. ¶ Because cham riche and haue something to take too,
There came of late a yong sprignall mee to woo:
Say he is a hollome yong man, of twentie yere olde and thre,
It does me good to thinke on him by our blest lady.
He made full much on me, and loued me god woote,
And cha loue him againe euen at the heart roote:
So that we plight our trothes eche to other.
And so at peruenient time to marie together.

Sinne. ¶ It is conuentient mother Croote, but it makes no great matter.

Mo. croote. ¶ You may see Sir, olde women haue much clitter clatter.

But I pray you good Sir beare with my budenes,

Sinne. ¶ I knowe nather Croote your meaning is rudenes.

Mo. croote. ¶ What soeuer ich say my meaning is no lesse,
But my hus band, my hus band was so well fauoured,

But

All for Honey.

That a yong drabbe of him was enamoured,
 who sayde vnto him that it was a great shame
 For him to marie such an olde beldame:
 And thus this yong drabbe my hus band entised,
 To whom she doeth hope right shortly to be married.
 But chad rather the yong whoze were quicke at the deuil
 Than she should haue my hus band, my sweet heart and iowell.
 My loue in my youth was neuer so feruent

Sinne. As it is on my sweete heart, nowe at this present:
 Shall I neuer busse my sweete heart agayne,
 Nothing in the worlde would make me so fayne.
Mo. croote. C Goope with a gaulde backe come by to supper,
 Gyle my olde mare must haue a newe crupper:
 A meeter marriage then this did I neuer see,
 For she is not past foure score yeres eider then he.

Sinne. C I wishe but one night with him for to lye,
 He, he would make me looke yong by and by.

Mo. croote. C When I was a boye it was an olde saying.
 That an olde lacke would lacke much clouting and patching.
 Oh, it doeth mother Croote much good to haue her bones rattled,
 And especially by her louer, and then her minde were settled:
 When you be with your hus bande you will be as good as a charme,
 If my wife were of your age, he would do her litle harme.
Mo. croote. C Yea, but he is good in my hedde to keepe my backe warme,
 And nowe and then chill kisse him, and clippe him in my arme:
 Therefore my Lord for your friend Honneys sake,

Sinne. That I may haue my hus bande I pray you vnder take.
 He is more meete your sonne then your hus bande to be,

Mo. croote. C Yea, but the yonger he is, the better he is for me.

Sinne. C Yea, but you are the worle for him the elder you are.
 Therefore he will labour other and you for hollydayes spare.
 I pray you my Lorde mother Croote helpe to speede,
 For of this yong man she standeth very great neede.

Al for mon. C A couple of falsse witnessles must therefore be hyed
 Which must save they heard when you were betrothed,
 And then will he, nill he, he must be compelled
 To forsake the other and to you to be married.

Mo. croote. C There will no such be gotte my deare heart roote,

Al for mon. C ynough for money I warrant you mother Croote.

Mo. croote. C Howe Gods deare blessing light on that soote face of yours,
 I haue taried to long by two or thre howres.
 Howe chill desire from hence to depart.

Here mother Croote goeth forth.

Al for mo. C Howe farewell mother Croote, euen with all my heart.

Sinne. C Do you not see yonder, olde mother Croote
 Would as fayne be trode as a yonger pullet:

C.I.

Howe

All for Money.

Howe will her husband do when he should kisse her,
 Her nose and her chinne meetes almost together.
 Oh, she wilbe a trimme byde that day she is wedde,
 One woulde thinke she sampled if her teeth were in her head.
 All for mon. ¶ I haue had this day a trimme sorte of sewters:
 Howe many sent I away with money in their purses:
 My purse is now full euen vnto the bynke;
 Nowe it is highe time for me to eate and drinke.
 Haue not I bene friendly to your grandfather money?
 All such as he lent, they were dispatched quickly.
 Sinne. ¶ Wante such dayes you may haue when you will,
 Wherby all your bagges and coffers may be full still.
 All for mon. ¶ I entende againe shortly to sit in commission,
 I pray God I speede no worse then, then nowe I haue done.

Here All for money goeth out.

Sinne. ¶ Doe you not see howe all is for money, masters?
 He helpes to make good all wrong and crooked matters:
 He cares not though at length he go to the deuill,
 So that with money he may his bagges fill.
 His money brings him to pleasure, and pleasures sendes him to me,
 And I sende him to Damnation, and he sendes him to hell quickly.
 And when he is there he hath got a proper place,
 Let him crie while his heart akes, he shall haue no grace.
 Oh, it is a goodly house it is bigger then a grange,
 It passeth fee simple for the tytle doeth neuer change:
 Therefore if any wilbe married to my faire sonne Damnation
 They shalbe sure streight wayes thereof to haue possession.
 Therefore if any chaunce to marie my sonne hereafter,
 Let them not blame me for, I haue tolde his behaviour:
 Before you proceede therefore in this mariage
 Wee well with your selfe the daunger and charge.
 It is nowe high time me thinkes to departe,
 Will none of you speake to comfort my hearte?
 I would haue swozne that you had bene more manerly,
 To matche my sonne with such I past not of a dye.
 My throte for want of drinke beginnes to be drie,
 Who is it that calles me to drinke some good ale,
 Forsoothe I wilbe with you by and by.
 It is Sir Laurence Iuringles, twentie ponde to a nasse
 He will tpyle at it solemite as long as it is stale.
 And the rather I thinke it is he because of his talke,
 For he saide before his going, that all the porters shoulde walke.

Here the vyc goeth out.

All for Money.

*Judas commeth in like a damned soule, in blacke
painted with flames of fire, and with a fear-
full bizard, & speaketh as followeth.*

O wo, wo, that euer on the earth I liued,
wo be to that howre when I first was deliuered.
My guiltie conscience prickes me day by day,
Judas I was called that dyd my master betray.
I did see Christes miracles and heard his predication:
Oh that I had had grace to be with the rest in saluation.
I wanted Gods grace and his especial fauour,
whereby I hanged my selfe and dyed in despayre.
And now the time is past anie mercie to craue,
One halfe houre to liue I would desire but to haue.
Well it will not be, nothing will helpe me now.
where euer I do go Damnation doeth me followe.
wo woorth that money, that euer it was made
By which occasion my master was betrayed.
But had I had grace to haue asked mercie therefore
And repented my faulte as Peter did before,
I should haue bene pardoned as other sinners be,
And accounted no sinner, God will haue mercy,
So that they aske mercie so long as they do liue,
All which time he is readie their sinnes to forgiue.
wo therefore to me, and to all that haue so dyed,
For without remedie now I am for euer damned.

*Here commeth in Dines with such like appa-
rell and bizard as Judas hath, who spea-
keth as followeth.*

O what hath bellie pleasure brought mee vnto,
To hell torments to a place of euermoring wo.
wo, wo, and wo againe to me for euer more,
That consumed so much on my selfe and nothing on the poore:
Dooze Lazarus was at my dooze, whose hunger was so great
That he therewith soone died not hauing for to eate. —
When I with all fine fare lyke a glutton was scrued
And like a greedie cozmozant with belly full farced:
Not suffring one morzel to Lazarus to be giuen,
And yet was there more spoyled then an hundreth would eate certein.
To feede the dogges therewith I was much better content,
Or els some reliefe to him I would haue sent.
The filie and dunne dogges did him more good then I,
For they licked his sores, O wo therefore to me.
And then he died full soone, whose death pleased God so well

That

All for Money.

That in Abrahams bosome he aye shall rest and dwell:
 And I then dyed also without any repentance,
 Whereby I haue got Gods wrath and heauie vengeance.
 For I am a damned soule for euer in torment and paine,
 My pleasures on the earth hath brought me to this gaine.
 And though the torments be so vehement and the fire flames so great,
 Yet I cannot haue a droppe of water to quench and coole my heate.
 I denied poore Lazarus to giue him meate and foode,
 And now he sends me to helpe, or do me good.
 A woefull change to me, so him it is not so,
 For he from paine to pleasure past, and I from weale to woe:
 For if I were on the earth as I was once before
 I would spare from my selfe and giue it to the poore.
 What am I the better now for all my ioye and pleasure?
 And what is he worse now for all his payne and hunger?
 If hauing all my pleasure at the last I had bene saued,
 My former pleasures had bene vayne, none doth them there regard.
 And if in cruell tormentes all my life I had layne,
 Yet in respect they all are ioyes to this eternall payne.
 Damnation. Damnation is comming, wo to vs therefore,
 Alas, alas, that I had this foreseene before.

Here commeth in Damnation.

Damnation ¶ Come, come you wofull wights, tis follie now to prate,
 To speake, complaine, or of matters to debate:
 Away vnto that dolorous place whereas the deuill lyeth,
 The best chere that you shall haue there, is grone and gnash of teeth.

Here he speaketh to Iudas.

Of money thou so greedie wast thy maister to betray,
 And after in dispayre thou madest thy selfe away.

Here he speaketh to Diues.

And thou diddest pamper by thy gorge, and poore didst not regard,
 wherfore thy last assured hope is hell for thy reward.

Here he speaketh to Iudas.

where is now thy money, wherfore soldst thou thy maister?

Here he speaketh to Diues.

where is now thy fare wherein thou hadest thy pleasure?
 You would not take heed while that you were living:
 Therefore you must pay for it in hell without ending.

I thinke

All for Honey

I thinke if on the earth you were allue againe:
 You would not from your pleasures for all this refraine:
 For the most part on the earth do liue so wickedly
 That they thinke there is no hell to punish the sinne truly:
 In money they haue great loue, in pryde they do excede,
 In gluttonie and lecherie their liues they do still leade.
Judas. O if I were on the earth and were aliue againe
 I would be a spectacle to all that there remaine:
 O haine loue of money, O most stinking pryde,
Diues. The remembrance of such sinnes I can not now abye.
 If I had but one howre in fleshe and bloud to liue
 I would a thousand turne from sinne I certainly beleue.
 Wo worth the pleasures past that worke me now such care
 Whereby I am a damned soule, good folke of me be ware.
Damnation. Away, away you wretched soules to hell you must needes go.
 And such as die as you haue done, shall dwell with you also.
 Here Damnacion driues them out before him, and
 they shall make a pitiefull noyse.

¶ Here cometh in Godly admonition.

Godly ad. monition. What heart but must lament
 To heare the ruful dolour of those two damned wights:
 What harde and stonie heart but will hercat repent,
 And pray continually, yea both dayes and nights.
 Who dies without repentance thus dampnatio them dities.
 Therefore happie are they what trouble fouer they haue
 Which trust and die in Iesus Christ throught whom God will them saue.
 Here haue you had inordinate loue
 Which man hath to money although it worke his woo:
 But such as haue any grace, this will them stirre and mone
 To cast their loue from money and other pleasures also
 For feare they dwell with the deuill, their cruell and mortall foe.
 To late then to repent as Judas and Diues did
 There is no helpe in hell for then Gods mercie is hid.
 Therefore I am come, called Godly Admonition,
 Warning you to repent before your breathe be gone,
 For feare you bring your selfe to endless damnation:
 But then there is no hope although you crie and grone,
 Therefore howe happie are they that haue time to make their mone.
 Nowe cast away your pryde and also the loue of money,
 For feare you shall not when you would, as lately you did see.
Virtue. I am to the godly a precious Jewell and vertue,
 Who can without me vertue be in good fauour:
Humilitie. Humilitie, or Clemencie is my name truly,
 Blessed (sayth Christ) are the meeke, for they shall obteyne mercy:
 We may learne Humilitie of Christ our master and head,
 Who bare his crosse meekely, whereon he was killed.

C. li.

who

AN TOE MONIE

Charitie.

¶ Who can liue without Charitie to Gods honour and glorie?
Who without me can die in Gods fauour.
Charitie is enimie to all hatred and furie:
I cause the riche to helpe the needie and the poore.

**Godly ad-
monition.**

¶ For that you are all three the speciall giftes of God,
without whom none can be a perfect and godly wight:
Let vs praye therefore the sinnes that God forbode
We may call away with speede, most wicked in his sight.
The inordinate loue of money and pryde in which manie delite,
And all other sinnes which leade vs to damnation

Veritas.

¶ And that we repent and die in Christ whereby we haue saluation.
¶ Let vs praye for the Queenes Maiestie our soueraigne gouernour,
That she may raigne quietly according to Gods will:
Whereby she may suppress the vice and set forth Gods glorie and honour.
And as she hath begon godly, so to continue still.

Humilitie.

¶ Let vs not forget to praye for the honourable Counsell,
That they mainteine Justice and all wrong to expell.

Charitie.

¶ And all the high Estates and Commons of this region,
with all that be here present, to haue everlasting saluation.

FINIS, p T. Lupton.

SO IMPRINTED AT

London, by Roger Warde and Richard

Munder, dwelling at Temple

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Lupton, Thomas
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